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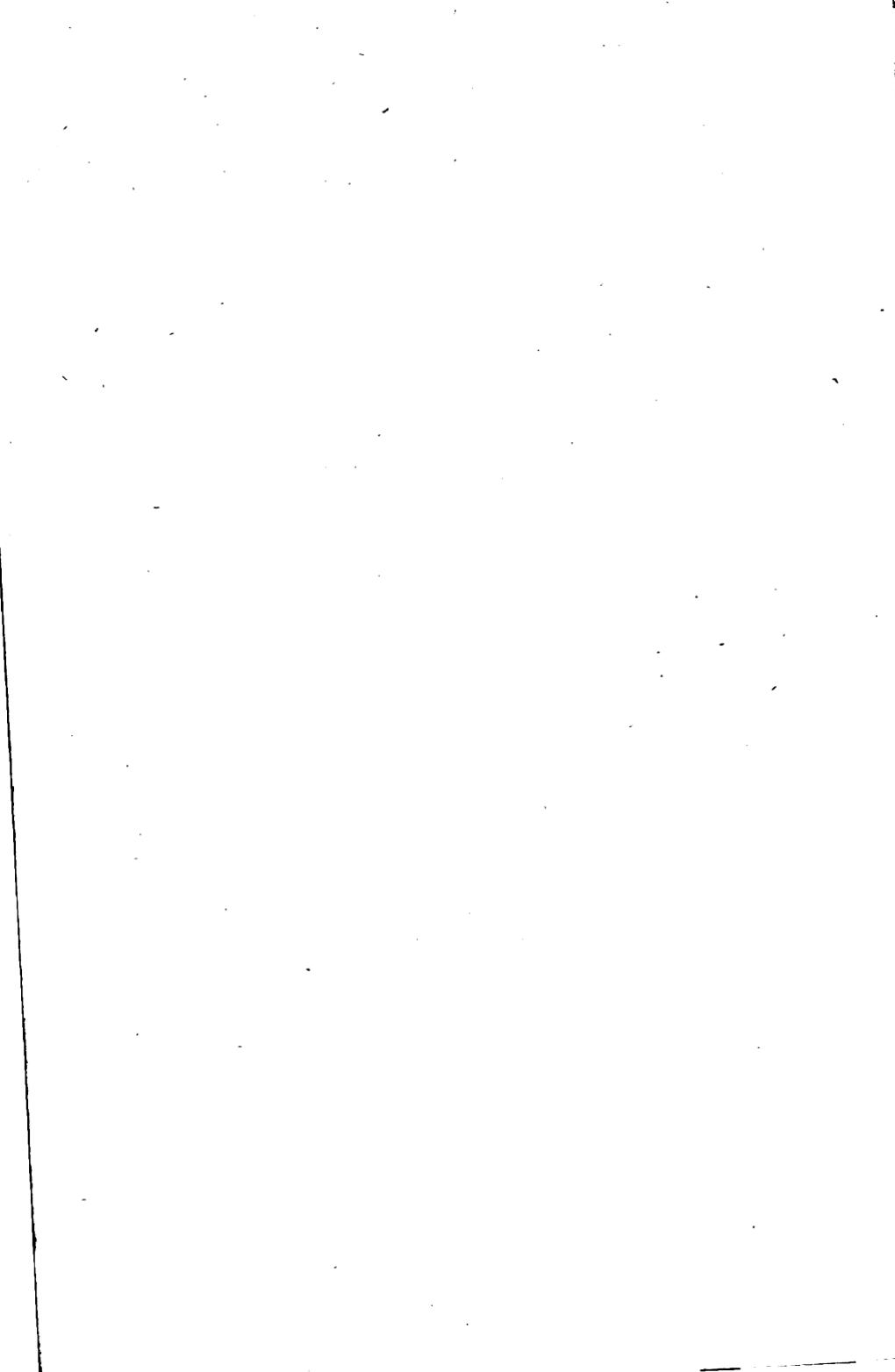
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**A DECLARATION  
ON  
BIBLICAL CRITICISM**



# A DECLARATION ON BIBLICAL CRITICISM BY 1725 CLERGY OF THE ANGLICAN COMMUNION

TOGETHER WITH

(1) THE LETTER OF INVITATION TO SIGN, AND A LIST OF  
THE 101 INVITING CLERGY ; (2) A PUBLIC EXPLANATORY  
LETTER FROM THE DEAN OF WINCHESTER ; (3) AN IN-  
TRODUCTION ON SOME RESULTS OF THE DECLARATION,  
BY THE EDITOR ; (4) THE NAMES AND ADDRESSES OF  
THE SIGNATORIES ; (5) SOME ANONYMOUS EXTRACTS  
FROM A LARGE MASS OF PRIVATE CORRESPONDENCE  
CONCERNING THE DECLARATION, CHOSEN BY TWO  
MEMBERS OF THE COMMITTEE ; (6) THE ALLIED  
AMERICAN DECLARATION

EDITED BY

HUBERT HANDLEY, M.A.

VICAR OF ST. THOMAS'S, CAMDEN TOWN, N.W.  
HONORARY SECRETARY OF THE COMMITTEE



LONDON  
ADAM AND CHARLES BLACK  
1906

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GENERAL

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THE  
LETTER OF INVITATION TO SIGN  
THE CLERGY AND BIBLICAL CRITICISM

LONDON, *April 1905.*

SIR,

We venture to lay before you the annexed Declaration, and, if you approve it, to invite you to sign it and to return it in the enclosed envelope so soon as is possible.

We are issuing a like conditional request to all the clergy of the Church of England.

The present intention is that the Declaration, with names of signatories, be made public.

Your faithful brethren in Christ,

W. M. FURNEAUX,  
Dean of Winchester.

G. W. KITCHIN,  
Dean of Durham and Warden of the  
University of Durham.

C. W. STUBBS,  
Dean of Ely.

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Provost of Queen's College, Oxford.

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Professor of Latin, Cambridge.

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President of Corpus Christi College,  
Oxford.

P. A. WRIGHT HENDERSON,  
Warden of Wadham College, Oxford.

H. G. WOODS,  
Master of the Temple.

J. M. WILSON,  
Vicar of Rochdale and Archdeacon  
of Manchester.

A. T. WAUGH,  
Vicar of Nydd and Archdeacon of  
Ripon.

S. A. BARNETT,  
Canon of Bristol.

## A DECLARATION ON

H. J. BULKELEY,  
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Archdeacon of Richmond and Canon  
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low of Brasenose College, Oxford.

W. J. TAIT,  
Formerly Fellow and Tutor of Wor-  
cester College, Oxford.

EDW. G. KING,  
Rector of Gayton, Rural Dean, for-  
merly Hebrew Lecturer at Sydney  
Sussex College, Cambridge; Hul-  
man Lecturer, 1899.

H. BRANSTON GRAY,  
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Formerly Fellow of University Col-  
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CHARLES J. ABBEY,  
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Joint Author of *The English  
Church in the 18th Century*, etc.

F. D. CREMER,  
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JAMES JEAKES,  
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Grammar School, Five Ways, Bir-  
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W. A. HEARD,  
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F.L.S., F.G.S., F.R.H.S.

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Late Fellow of St. John's College,  
Cambridge.

HASTINGS RASHDALL,  
Fellow and Tutor of New College,  
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A. A. DAVID,  
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WILLOUGHBY C. ALLEN,  
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Trinity College, Oxford; Bampton  
Lecturer, 1888.

R. S. DE C. LAFFAN,  
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Vicar of Oxtord, Kent.

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Vicar of Grayshott, Haslemere.

A. N. F. KEOUGH,  
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R. E. HEALEY,  
Vicar of St. Thomas's, Coventry.

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mon.

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VICARS A. BOYLE,  
Vicar of Portslade.

BINGLEY CASS,  
Vicar of St. James's Nottingham.

PERCY A. DERRY,  
Vicar of Norbiton.

WILLIAM KLEIN,  
Vicar of Alberbury.

A. W. BAXTER,  
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J. A. LAURIA,  
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JOHN B. HEARD,  
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- SIDNEY VATCHER,**  
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- \***J. A. DODD,**  
Rector of South Hackney, N.E.
- \***F. A. S. ELLIOT,**  
Vicar of St. Luke's, Kentish Town,  
N.W.
- \***H. B. COLCHESTER,**  
Vicar of All Saints', Stoke Newing-  
ton, N.

\* Committee.

## THE DECLARATION

### THE CLERGY AND BIBLICAL CRITICISM

WE, the undersigned clergymen of the Church of England,—observing (*a*), on the one hand, the present unsettled condition of Religious opinion, which, while due in the main to the general trend of modern thought, specially connects itself for the clergy with the critical study of the New Testament, and (*b*), on the other hand, a counter tendency to treat the full discussion of many ~~questions~~ arising from such study as inadmissible for our Church, and so to commit us as a body to non-critical views of the New Testament Scriptures,—desire to record :

- (1) Our sense of the grave and manifold religious issues involved in the present critical discussions, and of the urgent need for English Churchmen to combine an earnest faith in the Holy Spirit Who guides into all truth, with as earnest an effort to contribute to a solution of these problems ;

(2) Our desire that, as many of the clergy have already, with advantage to Christian faith and with a general assent on the part of their rulers, welcomed important results of a patient, reverent, and progressive criticism of the Old Testament, so the clergy, as Christian teachers, may now receive authoritative encouragement to face the critical problems of the New Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ;

(3) Our fear lest the door of Ordination should be closed to men who patiently and reverently apply historical methods to the Gospel records, and so an increasing number of men both spiritually and intellectually qualified should be lost to the high office of the Ministry;

(4) Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research—although many of us, until such final decision take shape, may cling devotedly to the traditional details in question;

(5) Our confidence that the Faith of the Church in the years to come, whatever historical revisions may await us, will stand, without risk and without discontinuity, upon the spiritual foundations to which Christian experience and the Creed of the Church alike bear testimony.

*Signature* \_\_\_\_\_

*Status and Degree* \_\_\_\_\_

*Address* \_\_\_\_\_

*Date* \_\_\_\_\_

## EXPLANATORY LETTER

OF

### THE DEAN OF WINCHESTER

[*Note.*—The following letter was sent to leading newspapers of England, Canada, Australia, New Zealand, South Africa, and India. It appeared in *The Times* on May 30, 1905.]

### THE CLERGY AND BIBLICAL CRITICISM

*To the Editor of*

SIR,

Last summer a hundred and one clergymen, of whom twenty-one were a Committee, resolved to send a Declaration on Biblical Criticism, with request for signature, to every brother clergyman of the Anglican Communion. The document, originating with a few parish clergy, had the advantage of amendment and approval at the hands of competent Biblical scholars. The issue of it was, for several reasons, delayed until the spring of this year.

Some 30,000 copies of the document were posted to the Colonies and abroad in March, to the home clergy in April. The posting was carefully suspended from Tuesday, April 18,<sup>1</sup> to Friday, April 28,<sup>2</sup> in order to avoid the despatch of controversial matter at a time which is especially dedicated to silence, prayer, and praise in Christendom. To our keen regret, and without our action, the Declaration became publicly known on the Eve of Good Friday.

All the replies have not yet come in. Enough, however, to justify a report—almost certainly the great majority—have been received. The total signatories so far are 1694.<sup>3</sup> Of these 1372 are home clergy (in England, Wales, Scotland, and Ireland); 322 are clergy in the Colonies and abroad. When, in due time, it may be estimated that the roll of signatures is complete, the full list, together with introduction and particulars, may be published in book form at a small cost.

Signatures have been lost in various ways: some of the inviting letters failed to reach their destination; through a rather unfortunate phrase which seemed to confine signatures strictly to clergy of the Church of England, some Scotch and Irish clergy, we fear, withheld support; some sympathised without signing; some signed and revoked their signatures.

<sup>1</sup> In Holy Week.

<sup>2</sup> In Easter Week.

<sup>3</sup> The number has since risen to 1725.

Still, the result, we hold, is of significance. That 1694 clergy should urge the judgments and the plea of the Declaration is a fact which must tell.

To the Bishops no copies, with request for signature, were directed—this being esteemed the more respectful course. But a copy, with short summary of results of the canvass and a plea for consideration of the document, has been sent to each Bishop. This quiet mode of presentation is deemed to be better than deputations and speeches. The “authoritative encouragement” from the rulers of the Church, petitioned for in the Declaration, does not imply any formal pronouncement, single or corporate, in answer to the signatories; what, with deference, is desired and sought is merely that our Fathers in God, when they publicly advise upon the subject, should not deprecate thorough and reverent investigation into the New Testament records, but should commend it as a duty, an enlightenment, and a safeguard.

The Declaration has been subjected to grave misunderstanding and censure; it has been supposed to “attack” this or that doctrine, and has been, we believe with sincere but misguided aim, amplified or distorted by unwarrantable assumptions. Many questions of interpretation, too, have been addressed to the Committee. To these animadversions and inquiries only a general answer can be made. The signatories of the Declaration hold strictly to the document. It attacks nothing. That is not its

purpose. Its purpose is positive, not negative. It calls attention to a momentous intellectual movement of our times, named Biblical Criticism. In relation thereto it takes up two positions. (1) It asserts that it is both unwise and dangerous to shrink from applying to the New Testament, as the historical basis of Christianity, the processes of critical inquiry that have already, with advantage to faith and with general assent, been applied to the Old Testament; and that there is within the Church a legitimate and even necessary place for reverent, frank, and dispassionate discussion of the problems to which the criticism of the New Testament gives rise. (2) The Declaration maintains that, whatever be the issue of criticism, the Faith of the Church will stand unmoved. Though no man, looking a generation or two ahead, can foresee the results of criticism, or can say to the critical movement, "Thus far shalt thou go, and no farther," still the Declaration holds that the Faith of the Church will remain, strengthened and secure. The signatories, varying indefinitely in their expectations from the final critical decisions,—most of them probably cherishing a strong conservative forecast, others herein less sanguine,—all are at one in this vital belief.

If any clergy, desiring to add their names, have not yet signed, they are asked to send without delay to the Declaration Committee, 8 Henrietta Street, Cavendish Square, London, W. If any

clergy regret their signatures, there is still time for withdrawal.

I am not a member of the Committee, nor had I any share in drafting the Declaration, but my name stands first of the hundred and one who are the responsible inviters, and, on behalf of the Committee who have verified the above statements of fact, I beg you to be so good as to publish this letter, together with the annexed Declaration itself and so much of the list of inviting names as shall seem to you to be suitable for publication.

Your obedient Servant,

W. M. FURNEAUX.

DEANERY,

WINCHESTER, *May 29 [1905].*

## SOME RESULTS OF THE DECLARATION<sup>1</sup>

BY  
THE EDITOR

THE results are here gathered into seven groups.

1. For the first time, the whole Ministry of the Anglican Communion, standing on Christian guard about the earth and numbering some 32,000, have been invited one by one to share in a common act. It is not a momentous fact ; but it is an interesting fact.

A holiday crowd gathers in Liverpool or Cape Town, in Brisbane or Toronto. It is the ordinary manhood, the ordinary *stuff* of the British race. What will be their religion ? Amid the crack of war, the clutch of gold, the fever of Imperialism, the bombastics of success, who will look into those men's honest eyes and tell them of the *holy*, the *ultimate*, the *meaning* of power and territory and life ? Who will whisper to them the *evangel* ? The English Church is called to do it. And those who

<sup>1</sup> This introduction is chiefly a statement of facts. In so far as statements of opinion enter, they bind the writer only, and, though not, it is hoped, extravagant or eccentric, in no way implicate the other signatories.

have caught the vision, almost stupefying in its magnificence, of what that world-wide Church may be, will welcome among its members the humblest inceptions of reciprocity and concord. For instance, the rector of an outlying parish in New South Wales writes with gratitude concerning that Declaration thus: "For the first time, I think I may say, the interests of the Colonial clergy in such matters have been recognised, and they have been invited to assist." Result No. 1, then, is that over the nervous system of the whole Anglican Ministry has here passed a faint, a barely perceptible, tremor of unity.

Not entirely relevant, but so nearly relevant and so noble as almost to compel quotation, are the words with which Sir Francis Younghusband, thinking of our Imperial mission, closed his Rede Lecture at Cambridge in June 1905. Speaking of our relation to the people of India, he said: "We sought them merely for trade. We found them immersed in strife. If ever we leave them, may it be in that attitude most natural to them, with their arms stretched out to the Divine."

2. A second result concerns the replies to that ubiquitous invitation.

Of the 1725 signatures to the Declaration, about 1362 were those of home clergy, about 363 were those of Colonial and foreign. The Irish clergy went strong, and the Scotch weak. The Canadian clergy led off in a spirited way; the Australians and New Zealanders followed with equal ardour; and

later hostile comment and official dissuasion failed to shake Colonial loyalty and to induce more than a few withdrawals. The foreign mission field was not sterile ; it produced about 40 adhesions, of which more than 20 sprang from India, Burma, and Ceylon. About 10 was the number of signatures in Europe.

As to these figures, one does not wish to magnify their import ; but one says this. A year ago nobody had any idea, or, at least, nobody could ground his estimate on any precise data, as to the number of clergy likely so to claim freedom and movement in Biblical Criticism. Some men guessed 200 ; some 1000 ; no one knew. Now we know. The number is not large, but it is ascertained. It is 1725. Moreover, this number is suggestive rather than exhaustive. For our correspondence shows that beyond the line of signatories stand many clergy who are in substantial, though not in formal, accord ; clergy who, though detached from this particular group of 1725, are attached to the general party of critical advance. The whole position, thus surveyed, is hopeful.

Again, some fugitive interest attaches not only to a quantitative, but also to a qualitative, analysis of returns. The inferior clergy signed more readily than did the superior. This parochial alacrity may have been due to a too energetic ignorance, which in these high matters has mistaken bustle for competence. On the other hand, it is possible that practical ministers backed the effort from experience

of practical anxieties. For instance, one High Church incumbent signed because, out of a large congregation of London business men, inquirers repeatedly sought him in private in order to lay bare their perplexities and to probe difficulties, sometimes radical and crucial, in modern studies of the New Testament.

In recording the general aloofness of the more learned and more elevated ecclesiastics, let us guard against even the appearance of ascribing to them shabby motives. They may well have had just and weighty reasons for aversion from this project. Some of them—for instance, the Dean of Lincoln, the Dean of Westminster, and Dr. Bigg of Oxford—clothed their refusal in garments of kindness and good-will.

3. Thirdly, every then (May 1905) living Anglican Bishop was dutifully asked in writing to welcome as an ally, not to repel as a foe, reverent criticism. Here is the letter sent to each one:—

“Reverend Father in God,—We beg to present to you the accompanying Declaration on Biblical Criticism. [Then follow statistics of signatures.] We venture to send to you the document, not in expectation of any direct and formal reply, but with the respectful hope that you will give to the matter earnest and sympathetic consideration. In faith and prayer we beg to remain, Your humble and obedient servants in Christ [names of the Committee].”

Some Colonial Bishops had uttered what, if,

with deference, one may say so, seemed to be a hasty repugnance. The Bishop of Melbourne advised his clergy not to sign. The Bishop of North Queensland proclaimed the issue of the Declaration to the Colonies to be "an astounding act of impertinence," and declared his resolve to nail up the matter for protest before the General Synod of the Church of Australia. The Archbishop of Montreal, in a letter to the clergy of his diocese, embodied the suggestion that "there is a widely open door through which they [the signatories] can pass and save their honour"—the door, he meant, of exit from the English Church. In Ireland the Bishops of Ossory and of Derry were publicly adverse. This Colonial Episcopal action is mentioned without the least taint of disrespect. All that concerning it is here expressed is a humble but abiding regret.

The Bishops at home, though some of them have written courteous private acknowledgments, have outwardly maintained a general silence.

4. The effect in the public press, judged by lineal measurement, is considerable. Many newspapers, ranging from *Vanity Fair* to the *Indian Daily News*, have written, or have admitted writings, on the topic; and though not all the contributions are noticeably potent, yet this sudden and wide play of the fountains of journalistic utterance indicates a hidden and deep reservoir of unspoken concern. Much of this published



comment is hostile, yet with calm and dignity. But theologians have been known to rail; and from this published comment vituperation is not absent; indeed, sometimes it is uncommonly present, red and angry. Let us treat it allopathically; tacit are the cures of the scold. On the other hand, let us quote a few remarks from the volume of published approval.

(a) One of the most notable letters in the long correspondence of the *Standard* appeared early, on April 22, 1905. It was signed by "An English Layman," and the whole matter was put into a nutshell. "If—as God forbid!—our Church of England should persistently oppose such advances as that made by the signatories of the manifesto, it will have written its own doom as the national Church of this country."

(b) The *Saturday Review* (May 20, 1905) strikes the true note in insisting that the Declaration, while progressive, is essentially conservative and for defence. The signatories, it affirms, "have a very definite purpose. It is that of defending Christianity by an entirely new line of argument. They are uncompromising advocates of the Christianity with which we are familiar; they have nothing in common with the Unitarianism which presents the Founder of our religion as nothing more than a great ethical teacher."

(c) A Nonconformist paper, the *Christian World* (April 27, 1905), warns men against the spirit

opposed to the Declaration. Towards the close of a sympathetic leader, it writes : "The result of the spirit which turns its face against all inquiry is seen to-day in France, where Catholicism, shutting the door in the face of reason, has brought religion to a pass represented by the figures lately given on authority, [viz.] . . . that, out of a population of forty millions, there are not more than two millions of practising Catholics."

(d) From the Colonial newspapers, unfortunately, we have no extracts ; but that is our fault, not theirs. The Australian correspondent of the *Guardian* (July 19, 1905) writes thus : "The mass of our Australian people were fairly startled by the London cablegram, which appeared in our newspapers on May Day, in reference to the manifesto of certain of the English clergy on the subject of Biblical Criticism. . . . There is scarcely an important daily paper among us which has not published many letters, while several have dealt with the question in their leading columns." The editor of the *New Zealand Mail*, writing to the Dean of Winchester, says : "Living as you are in England, you would scarcely credit the amount of interest that is being taken in this subject by the people of this country." There was, we were told, in the matter a good deal of Canadian press activity.

(e) *Harper's Weekly*, New York, spoke sympathy. It wrote approvingly of English Bishops who may

permit clergymen to receive for themselves and to transmit to their parishioners "the new light which is being shed upon the history and meaning of the New Testament by students in Holland, Germany, Great Britain, and the United States."

(f) Some French papers were staunch allies. It is not, perhaps, too much to say that throughout a long and prominent communication (June 30, 1905) *Le Siècle* is in enthusiastic accord. Here are excerpts. "Un groupe de prêtres y pétitionne pour y revendiquer les droits de la conscience et de l'intelligence. Cet acte occasionne dans le monde religieux parlant anglais autant de bruit qu'en ont causé chez nous les deux petits livres rouges [par M. Loisy]. . . . La déclaration recueille plus d'adhésions. On dit que 1700 ecclésiastiques l'ont signée jusqu'à présent. C'est une grande victoire pour les progressistes. Ils en profiteront sans doute pour aller plus loin et organiser une étude et un enseignement scientifique de la religion."

(g) The last above quotation expresses a Roman Catholic view. *Le Protestant* (July 1, 1905) corroborates. "Jusqu'ici le mouvement théologique n'était guère sorti du domaine de l'école; voici une nouvelle qui indique qu'il a pénétré dans la masse du clergé anglican. . . . C'est une pétition dont a pris l'initiative une élite de théologiens anglais. . . . Le fait que cette pétition est déjà revêtue de plus de 1700 signatures d'ecclésiastiques, révèle l'importance de ce mouvement libéral."

(h) The *Revue Internationale de Théologie* (July-September, 1905) speaks of the work of the Declaration as "an important Church movement."

5. Let us mark two or three results either in Anglican societies or in Christian communions not our own.

(a) The Churchmen's Union, presided over by the respected Dr. W. D. Morrison, have spoken words of help and satisfaction.

(b) Representatives of great Protestant Bodies have been propitious. A champion of the most popular form of popular Protestantism in England, Rev. R. J. Campbell, is reported to have said: "We are glad to see the manifesto. . . . We give the authorities who are moving in [that] direction . . . a friendly reception." The well-known champion of delicate and erudite Protestantism in France, M. Paul Sabatier, showed keen interest, and sent for six copies.

(c) An American clergyman writes to Canon J. M. Wilson, in August 1905, thus: "We are thinking here in America of setting forth your paper, and of asking signers for it, saying Amen to it."<sup>1</sup>

(d) A Swedenborgian writes: "Neither the old nor the new testament was meant to be history. They are mystic, secret scriptures containing everlasting truth. . . . From the wording of the Manifesto, I thought the Manifestors were searching for this key to the mysteries."

<sup>1</sup> The American Declaration is printed at the end of this book.

(e) But by far the most striking external sympathy has come from the Liberal Roman Catholics. We will not speak now of the French Roman Catholics though one of their leaders has asked for copies of the declaration and rejoices in it ; and other French leaders, we are told, concur. But here are, from an eminent English Roman Catholic, two sentences which in their soaring expectations are a rebuke to the torpidity and heaviness of Anglican imagination. "When we learn," he writes, "that the recent declaration in favour of freedom for Biblical Criticism has been signed by over a thousand Anglican clergy . . . it is impossible not to think and hope that Providence may have destined the Church of England to bridge over the hitherto impassable gulf that sunders Protestant from Catholic Christianity." Again he writes : "We outsiders, who cannot allow the Church of England's principles, who owe her many a grudge, who have suffered at her hands in days past when might was right with us all, who are still taxed and burdened for her support, may we not find some compensation in the part it may be her destiny to play in the great crisis which has arisen for Christianity and for religion in general ?"

6. There are two more small batches of effects for enumeration. And first, the miscellaneous.

(a) A Liberal clergyman, having abandoned clerical work, writes from Oxford : "I should never have left the Church if such a strong consensus of

. . . men in its ranks had expressed itself earlier; and I intend to return—if I can—if the Manifesto is not condemned."

(b) The *attacks* on the Declaration educed a certain number of chivalrous signatures.

(c) On the other hand, one clergyman said that, having hesitated to sign at first, he had not the assurance, "now the thing is a success," to chime in.

(d) To Canon Barnett, an elementary school teacher writes: "I did wish to thank you personally for your share in the Manifesto. Among teachers, many think what few say. In all humility calling themselves Christians, they welcome the beginning of a Revival on a foundation as broad. . . ."

(e) Another miscellaneous result is this. We find that people widely fear the distinction between (1), on the one hand, *details* of the New Testament narrative which might be unreliable, and (2), on the other hand, the *general course* of the New Testament narrative which might be valid. For this distinction people have evinced a rooted dislike. All that we say here is, that this distinction is not new, and that it rests upon firm sanctions.

The first great authority for it known to the present writer is Spinoza, who in the *Theologico-Political Tractate* (chap. xii.) discriminates thus: "The main facts of Christ's life and passion were immediately spread abroad through the whole

Roman empire. It is therefore scarcely credible, unless nearly everybody consented thereto, which we cannot suppose, that successive generations have handed down the broad outline of the Gospel narrative otherwise than as they received it. Whatsoever, therefore, is spurious or faulty can only have reference to details."

Recent authorities support the distinction. "In the majority of cases," writes Dr. Percy Gardner in *Exploratio Evangelica*, "we can only [in remote history] be sure of general facts, but not of details." A champion of orthodoxy, in the very act of condemning M. Loisy, admits our point. Document XI. appended to Loisy's *Autour d'un petit livre* consists of "Extraits de la lettre adressée par Mgr. Émile-Paul Le Camus, Évêque de la Rochelle et de Saintes, aux directeurs de son séminaire, sous le titre : *Vraie et fausse exégèse*." The Bishop here declares : "Il n'est pas sage de s'obstiner dans des prétensions trop rigides, quand on veut parler de l'exactitude parfaite de nos historiens sacrés [du Nouveau Testament]. Il y a plus, c'est qu'il doit paraître loyal de reconnaître parfois chez eux des inexactitudes de détail."

(f) We signatories must not hide one other miscellaneous result, and it is a sad one. It is the disquietude begotten in many humble, faithful souls by our action ; it is the pain caused to mothers, sisters, wives, to reverent, simple men, to worshippers in our churches, to Christ-like friends ; it is that we

with shadowed hint may have confused lives that lead melodious days. One comfort is that we share their trouble; that what hurts them hurts us. Another comfort is that their trouble and ours, like all honourable pains, minister to the unseen Purport of things. No surgical operation is without its wound; but surgical operations make for health and vitality. No religious reform, perhaps, but breeds its sufferers; yet these sufferings take their lowly place amid the mighty cosmic processes of sorrow, amid the secular groaning and travailing with which the whole creation labours, pregnant with the glory to be revealed.

7. The final results are moral. A line or two will dispose of them.

On the narrow stage of our proceedings, virtues played their part. For instance, one or two committee-men at one time or another openly said or did something possibly laudable in itself, but likely to hinder our specific object; they were at once asked to stand on one side; they withdrew with magnanimity, in the spirit of ecclesiastical *bushido*. Again, the Committee were not so fortunate as to be in entire accord on some points with several leaders of liberty in Biblical Criticism; these leaders regarded the Committee's infirmities with a lofty and compassionate forbearance — perhaps, unconcern. Again, when the Declaration first slipped into publicity, there was a considerable buzz of sensation and abuse; all the 101 held on,

true; there was not a single defection. These moral qualities, evidently widely latent and only needing the summons of occasion to appear, are vital; they are the silent promise, within our Church, of critical prevalence. For of Christian Progress this proverb must be true: "Thought and learning are in her right hand; and in her left hand self-sacrifice and piety."

## THE NAMES AND ADDRESSES OF SIGNATORIES

[*Note*.—Great care has been taken to erase the names of clergy who, having signed, later withdrew their signatures. In most, if not all, of these cases, the signed paper was returned. If any such revoked signature remains on the list, it is through mischance and with the sincere regret of the editor.

The names and addresses have been taken direct from the signed papers. The spelling and description of places are thus not uniform ; and the amount of information given by the signatories concerning themselves is varied. It is felt, however, that on his own name, home, and circumstances each signatory is an unrivalled authority.

Crockford's Clerical Directory was the original from which the Committee worked. A few names of clergy in the United States of America, unaccountably appearing in that list, have in our list reappeared.]

ABE, F. J., B.A., Vicar and Rural Dean of Moree, Moree, N.S.W.

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**AITKEN, G. H.**, B.A., Rector of Haslemere, Haslemere Rectory.

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## A DECLARATION ON

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BELL, H., Rural Dean and Hon. Canon of Carlisle, Vicar  
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BELL, J., Incumbent of Bay Roberts, Newfoundland, The  
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BLACKBURNE, A. S. P., M.A., Rector of Stoke D'Abernon, Stoke D'Abernon, Cobham, Surrey.

BLADON, G., B.A., Vicar of All Saints, Higher Walton, Higher Walton Vicarage, Preston.

BLAGRAVE, R. C., B.A., Rector of Rawdon, Ontario.

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BLAKISTON, E. N., Vicar of Tinwald, Tinwald, Canterbury, New Zealand.

BLAKISTON, F. M., Vicar of Baumber with Sturton Magna, Baumber Vicarage, Horncastle.

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## A DECLARATION ON

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Surrey.

BLOMEFIELD, G. P. A., M.A., Vicar of Abbotts Bickington,  
Abbotts Bickington Vicarage, N. Devon.

BLOOM, J. H., M.A., Rector of Whitchurch, Whitchurch  
Rectory, Stratford-on-Avon.

BLOWER, J., B.A., Rector of Gwernesney and Vicar of  
Llangeview, Gwernesney Rectory, Usk, Mon.

BLUNDELL, A. R., B.A., Vicar of Llanvihangel-Crucorney,  
Llanvihangel-Crucorney, Abergavenny, Mon.

BLUNDELL, C. J. P., M.A., Rector of Pickwell, Pickwell  
Rectory, Oakham.

BLUNN, J. H., LL.M., Rector of Frankton, Rugby,  
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BOND, R., M.A., Vicar of St. Mark's, Holbeach Marsh, St.  
Mark's Vicarage, Holbeach Marsh.

BOOTY, C. S., Vicar of Rudstone, Rudstone Vicarage,  
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BOULTBEE, F. C., B.A., Rector of Hargrave, Hargrave Rectory, St. Neots.

BOULTON, T. S., Curate of Kirkby Stephen, Mellgates, Kirby Stephen.

BOURNE, J. H., M.A., Rector of Broome, Broome Rectory, Stourbridge.

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BUCK, J., St. Mary's Parsonage, Bishops Newton, Sierra Leone.

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Vicarage, Surrey.

CALVERLEY, H. C., M.A., Rector of Brampton, formerly  
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ampton. .

CAMERON, W. M., M.A., Vicar of Holy Trinity, Ryde,  
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bury, Monkstown, Co. Dublin.

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CARDWELL, R., M.A., Rector of Lezant, Lezant Rectory,  
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CASS, F. C. G., M.A., formerly Rector of Monken-Hadley,  
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## A DECLARATION ON

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CASSELS, J. W., M.A., Vicar of Eastwood, Essex, Eastwood Vicarage, Rochford, Essex.

CASTLEY, T. P., B.A., Vicar of Gailey with Hatherton, Gailey Vicarage, Stafford.

CAULFEILD, St. G. H. W., Chaplain to H.M. Prison, H.M. Prison, Preston.

CAUTLEY, P. L., M.A., Rector of Quainton, Quainton Rectory, Aylesbury.

CAVE, E. H. H., Highfield, South Nutfield, Surrey.

CAYLEY, E. C., M.A., formerly Professor of Trinity College, Toronto, Rector of St. Simon's Church, Toronto.

CHALMERS-HUNT, L. C., M.A., Vicar of Waterperry, Waterperry Vicarage, Wheatley, Oxon.

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CHARLES, R. H., D.D., Professor of Biblical Greek, Trinity College, Dublin, Trinity College, Dublin.

CHATER, J. G., Missionary Priest in charge, Springvale, Richmond, Natal.

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CHESSHIRE, H. S., M.A., Rector of Chiselborough with West Chinnock, Somerset, Chiselborough Rectory, Stoke-under-Ham, Somerset.

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## A DECLARATION ON

CLARK, J. M., formerly Fellow of Magdalene College, Cambridge, Arborfield, Weybridge.

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COLLINS, T., Curate of Nidd, Ripley, Leeds.

COLLINS, T. F., M.A., Rector of Epperston, Nottingham, Epperston Rectory, Nottingham.

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## A DECLARATION ON

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CRAWFORD, E. A., B.A., Incumbent of St. Andrew's, Brighton, Victoria.

CRAWLEY, A. E., M.A., Buckhold Hill, Pangbourne.

CREE, E. C., M.A., Curate of Newland Hull, Newland Hull.

CREE, E. D., M.A., formerly Rector of Brightling, Eastbourne.

CREMER, F. D., M.A., Vicar of Eccles, and formerly Hon. Canon of Ripon, Vicarage, Eccles.

CRIGAN, H. H., Priest, Fleming, Assa, North-West Territory, Canada.

CRIGHTON, J., B.D., Rector of Cartwright, Blackstock, Ontario, Canada.

CROFTON, H. F., B.A., Perpetual Curate of Broad Town, Broad Town Vicarage, Swindon.

CROSBIE-OATES, J., M.A., Rector of Castle Archdale, Castle Archdale Rectory, Irvinestown, Co. Fermanagh.

CROSSE, A. B., M.A., Canon of Norwich, Cathedral Precincts, Norwich.

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DANIEL, G., Missionary, Chundieulby, Jaffua, Ceylon.

DANIEL, J., B.A., Rector of Llandudwen-Cum-Ceidio, Llandudwen Rectory, Pwllheli, Wales.

DANIELS, F. W. J., M.A., Rector of Scaldwell, Scaldwell, Northampton.

DANKS, G. W., Vicar of Morton, Gainsborough, Morton Vicarage, Gainsborough.

## A DECLARATION ON

DANKS, W., M.A., Vicar of Bishop Monckton, Arch-deacon of Richmond and Canon of Ripon, Vicarage, Bishop Monckton.

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DAVID, J., Hon. Chaplain to the Bishop in Tinnevelly and Madura, Mengnanapuram, Madras, India.

DAVIES, D., B.A., Rector of Llangwm, Llangwm, Corwen, Denbigh.

DAVIES, D., B.A., Vicar of Cilcwm, Cilcwm, Llandovery, Carm.

DAVIES, D. A., B.A., Missionary of Sierra Leone, Yema, Bullom, Sierra Leone.

DAVIES, E. J., B.A., Rector of Nantglyn, Nantglyn Rectory, Denbigh.

DAVIES, G. H., Rector of Newmarket, Newmarket, Flintshire.

DAVIES, J., B.A., Curate of Rotherham, 33 Tooker Road, Rotherham.

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DAVIES, J. E., B.A., District Head Master of Government Schools, Springs, Transvaal.

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## A DECLARATION ON

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NYOVANE, E., St. Michael's, Umtata, Tembuland.

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ODELL, F. J., B.A., Chaplain, R.N., H.M.S. *Hawke*.

O'DONOGHUE, E. G., B.A., Chaplain of Bethlehem Royal Hospital, S.E.

O'FLAHERTY, J., M.A., Incumbent of Killough, Killough, Co. Down.

OGLE, H. L., M.A., Vicar of Plumstead, Woolwich, Plumstead Vicarage, Woolwich.

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OLDHAM, G. E., B.A., Chaplain to H.M. Indian Government.

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OLUMIDE, J. J., The Parsonage, Igboye Hill, Abeokuta, Lagos.

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ORPEN, R. d'A., M.A., Archdeacon of Ardfert, Rectory, Tralee.

ORR, S. H., B.A., Rector of Templecrone, Templecrone Rectory, Dunglow, Co. Donegal.

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## A DECLARATION ON

PACKMAN, C. H. L., M.A., Rector of St. Bartholomew's, Grahamstown, Cape Colony, St. Bartholomew's Rectory, Grahamstown, Cape Colony.

PAGE, A., M.A., Rector of Tendring, Tendring, Essex.

PAGE, W. S., Rector of St. Anne's, Nassau, St. Anne's Rectory, Nassau, N.P., Bahamas.

PAGE-ROBERTS, F., M.A., Rector of Strathfieldsaye, Strathfieldsaye Rectory, Mortimer.

PAIN, R. W., M.A., Rector of Alwalton, Alwalton Rectory, Peterborough.

PAKKIANADHAN, S., Missionary, Coimbatore, Madras.

PALMER, A. S., D.D., Vicar of Holy Trinity, Hermon Hill, N.E., Vicarage, Hermon Hill.

PALMER, E. H., Vicar of New Wortley, Leeds, New Wortley Vicarage, Leeds.

PALMER, H. H., B.A., Chaplain, R.N., H.M.S. *Cornwallis*.

PALMER, H. J., M.A., Rector of Keighley, Yorks, Rectory, Keighley.

PALMER, R. J., M.A., Rector of Tollard Royal, Tollard Royal Rectory, Salisbury.

PANNELL, A. P., M.A., Vicar of Bulmer with Belchamp Walter, Bulmer Vicarage, Sudbury, Suffolk.

PAPILLON, T. L., M.A., Vicar of Writtle, Chelmsford, formerly Fellow of New College, Oxford, Vicarage, Writtle.

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## A DECLARATION ON

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PIKE, J., Rector of Young, formerly Canon of St. James's  
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PLAISTED, H., M.A., Rector of All Saints, All Saints  
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PLUME, H., M.A., Fellow of St. Paul's College, Sydney  
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POE, P., M.A., Incumbent of Shrue Parish, Ballymahon,  
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POLWHELE, A. B., B.A., Rector of Quinton, Quinton  
Rectory, Northampton.

POPE, G. U., M.A., Retired Missionary, Oxford.

POSTANCE, W., M.A., Vicar of Willaston, Willaston Vicarage, Chester.

POTTER, B., M.A., Archdeacon in Cyprus, King's Wood, Enfield and Nicosia, Cyprus.

POTTER, G. W., Vicar of Mathon, Mathon Vicarage, Malvern.

POTTERTON, F., LL.D., Dean of Ardagh, Rector of Templemichael, Templemichael, Longford.

POWELL, F. E., M.A., Vicar of Sewerby and Grindale, Sewerby Vicarage, Bridlington.

POWELL, F. G. M., M.A., Rector of Chelsworth, Chelsworth Rectory, Suffolk.

POWELL, W., Vicar of Newcastle Emlyn and Rural Dean of Emlyn, The Vicarage, Newcastle Emlyn, S. Wales.

POWNING, J. F., M.A., Vicar of Landkey, The Vicarage, Landkey, Barnstaple.

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POYNDER, G., Incumbent of St. Paul's Church, Romsey, Romsey, Victoria, Australia.

POYNTON, E. W., M.A., Rector of Kelston, Kelston Rectory, Bath.

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PRICE, F. L., B.A., Rector of Llangammarch Wells, The Rectory, Llangammarch Wells, Breconshire.

PRICE, J., B.A., formerly Vicar of Llanstephan, Talley House, Llandilo, S. Wales.

PRICE, O. B., B.A., Rector of Llanferris, Llanferris Rectory, Mold.

PRICE, R. E., Curate of Holy Trinity, Smethwick.

PRICHARD, C. C., M.A., Rector of Thornton-le-Moors, Thornton-le-Moors Rectory, Chester.

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PROUT, J., Grindstone Island, Magdalen Islands, Quebec.

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PURCHAS, A. G., Incumbent of St. Peter's, Onehunga, Flintoft, Epsom, Auckland, N.Z.

PURCHAS, H. T., M.A., Examining Chaplain to Bishop of Christchurch, Sydenham, Christchurch, New Zealand.

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RAGG, F. W., M.A., Vicar of Marsworth, Marsworth Vicarage, Tring.

## A DECLARATION ON

RAINSFORD, M., M.A., Vicar of St. James's, Paddington,  
The Vicarage, Paddington, W.

RALPH, J. G. H., Curate of Firtree, Thistleflat House,  
Crook, R.S.O., Durham.

RAMSAY, C. B. P., B.A., Rector of St. Laurence and St.  
Gregory, Norwich, St. Laurence Rectory, Norwich.

RAMSBOTHAM, F. S., M.A., Assistant Master at Charter-  
house, Charterhouse, Godalming.

RAMSDEN, C., M.A., Rector of Brockley-Chelvey, Bristol,  
Chelvey Rectory, West Town, Bristol.

RAMSON, J. L., Curate in Charge of St. Luke's Church,  
Cross Roads, Kingston, St. Luke's Rectory, Up.  
Park, Camp, Jamaica, W.I.

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RASHDALL, H., D.Litt., Fellow and Tutor of New College,  
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RATFORD, H., B.A., Chaplain to His Britannic Majesty's  
Legation, The Hague.

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RAWSTORNE, W. E., M.A., Hon. Canon of Manchester,  
Burton Lodge, East Putney, S.W.

RAZU, I. V., Nuzvid, Kirtna District, S. India.

REA, T., Rector of Abberton and Flyford Flavel, The  
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READ, E., M.A., Rector of St. Martin's, Plymouth,  
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REECE, W., B.A., Vicar of St. Margaret's, Quintyne's,  
St. John, Barbados, B. W. Indies.

REED, B., M.A., Vicar of Castleton, Lancashire, Castleton  
Vicarage, Manchester.

REES, J., B.A., Vicar of Undy, Undy Vicarage, Magor,  
Mon.

REES, T. G., B.A., Curate of St. Luke's, Gloucester,  
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Vicarage, Carmarthen.

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RENNISON, W. G., B.A., B.D., Rector of Leckpatrick,  
Leckpatrick Rectory, Strabane.

REYNOLDS, E., M.A., Rector of Clipston, Clipston Rectory,  
Market Harboro'.

RHODES, S., Priest in charge of Indian and other Missions,  
British Guiana, formerly N.W.D.

RICH, C. H., Rector of Streetsville, Ontario, Canada.

RICHARDS, D., M.A., Chaplain and Naval Instructor,  
Royal Navy, H.M.S. *Andromeda*.

RICHARDS, E., Vicar of Manningham, St. Paul's Vicarage,  
Manningham, Bradford.

RICHARDS, E. W. B., M.A., Priest of Mission of Douglas,  
Douglas, Ontario, Canada.

RICHARDS, J. H., B.A., Vicar of St. Andrew's, Bordesley.

RICHARDS, L., B.A., Vicar of Eglwysfach, The Vicarage,  
Eglwysfach, Glandovey, R.S.O.

RICHARDS, T. W., Rector of Farmington, Farmington  
Rectory, Northleach.

RICHARDSON, A. T., M.A., Vicar of Langrish, Langrish  
Vicarage, Petersfield.

RICHINGS, B. G., M.A., Curate of St. Mary's, Gateshead,  
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**RIDER, T. J., M.A., Vicar of Baschurch, Baschurch  
Vicarage, Shrewsbury.**

**RIDLEY, G., Rector of Crosby Garrett, Kirkby Stephen,  
Westmoreland.**

**RIPPON, S., Rector of Sidbury, P.O., Highlands, Albany,  
C.C.**

**ROBBINS, M., Vicar of Holy Trinity, West End, Chobham,  
Holy Trinity Vicarage, West End, Chobham, Surrey.**

**ROBERTS, A. W., B.A., Curate of St. Thomas's, St.  
Thomas's Vicarage, Wakefield.**

**ROBERTS, C. E., M.A., Rector of Halton, Halton Rectory,  
Tring.**

**ROBERTS, H. G., M.A., Vicar of Spratton, Spratton  
Vicarage, Northampton.**

**ROBERTS, J. E., Curate of Cross Stone Church, Todmorden,  
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**ROBERTS, J. R., M.A., Rector of Llanfihangel, Llanfyllin,  
Mont.**

**ROBERTS, R., Rector of Plaiford, Plaiford, Romsey,  
Hants.**

**ROBERTS, W., Vicar of Clifton, Workington, Clifton  
Vicarage, Workington.**

**ROBERTSON, C., M.A., Head Master of King Edward's  
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**ROBINS, A. S., Priest in Charge of St. James's School,  
Church House, Umtali, Rhodesia.**

**ROBINS, W. H., D.D., Vicar of Gillingham, Gillingham  
Vicarage, Kent.**

**ROBINSON, C., M.A., Curate of Beverley Minster,  
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**ROBINSON, L. S., M.A., Rector of Richmond, and Rural  
Dean, Richmond Rectory, Yorkshire.**

ROBINSON, T., Vicar of the Lye, Worcs, Lye Vicarage, Stourbridge.

ROBINSON, T. E., Curate of St. Andrew's, Watford, 21 Bruce Grove, Watford.

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ROBSON, H. T., M.A., Rector of Honiley and Baddesley Clinton, Coten End, Warwick.

ROCK, E. D., B.A., Vicar of Sutton, Sutton Vicarage, Woodbridge.

ROE, H. C., B.A., Chaplain and Naval Instructor, R.N., H.M.S. *Majestic*.

ROGERS, A. J., M.A., Rector of Yarlington, Yarlington Rectory, Wincanton, Somerset.

ROGERS, C. G. W., B.A., Rector of Kilmoe, Kilmoe Rectory, Goleen, Skibbereen.

ROGERS, E. H., M.A., formerly Vicar of Thames Ditton, Surrey, Foxley Lodge, Worthing.

ROGERS, H. M., Curate of Heathfield, Stone House, Heathfield, Sussex.

ROLFE, T. F., M.A., Rector of Kirk Bramwith, Kirk Bramwith Rectory, Doncaster, Yorks.

ROLLO, W., M.A., Rector of St. James's, Springburn, Glasgow, St. James's Parsonage, Springburn, Glasgow.

ROMANIS, W. F. J., M.A., Assistant Master of Charterhouse, Charterhouse, Godalming.

ROOKE, W., M.A., Vicar of St. Helen's, St. Helen's, Isle of Wight.

RORISON, H. G. G., B.A., Chaplain, R.N., H.M.S. *Minerva*, Mediterranean.

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## A DECLARATION ON

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ROWE, D., Rector of St. Lawrence's, Denton, St. Lawrence's Rectory, Denton, Manchester.

ROWLAND, C. S., M.A., Rector of Chettle, Chettle Rectory, Blandford, Dorset.

ROWLEY, W. E., Priest in Charge of St. Matthew's, Willowmore, Cape Colony, S. Africa.

ROY, J. J., Incumbent, St. Ursule, Quebec.

RUBIE, A. E., D.D., Head Master, Eltham College, Kent.

RUGG, W. R., M.A., Vicar of Criftins-by-Ellesmere, Criftins Vicarage, Ellesmere.

RUSSELL, J. D., Vicar of St. Augustine's, Petone, New Zealand.

RUST, T. H., M.A., Incumbent, St. Martin's, Hawksburn, Victoria, Australia.

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RYCROFT, E. H., M.A., Rector of Highclere, Highclere Rectory, Newbury.

RYDER, J., Vicar of Newton-in-Makerfield, The Vicarage, Newton-in-Makerfield, Lancashire.

RYDER-MACNALLY, C., B.A., Perpetual Curate of Hartwell, Hartwell Vicarage, Northampton.

RYLEY, E., M.A., Rector of Sarratt, Sarratt Rectory, Rickmansworth.

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ST. AUBYN, E., B.A., Rector of Babworth, Babworth Rectory, Retford, Notts.

SALE, T. R., M.A., Rector of St. Mary's, Crumpsall, St. Mary's Rectory, Crumpsall, Manchester.

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SAMUELSONS, S. M., Missionary. Emkindini, *via* Melmoth, Zululand.

SANDYS, J. S., M.A., Rector of Tickenham, Tickenham Rectory, Bristol.

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SCAMMELL, E., Maitland, Ontario, Canada.

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SCHUABE, C., M.A.

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SELBY, W. J., M.A., Vicar of Churcham with Bulley, Churcham Vicarage, Gloucester.

SENEWIRATNA, H. W., Retired Native Pastor, Grampola, Ceylon.

SHANNON, R., B.A., B.D., Rector of Holy Trinity, Aughrim, Co. Galway, Aughrim Rectory, Ballinasloe.

SHAPCOTT, W. H. G., B.A., Curate of St. Andrew's, Grimsby, St. Andrew's Clergy House, Grimsby.

SHARP, A. F., M.A., Vicar of Kuching, and Archdeacon, The Vicarage, Kuching, Sarawak.

SHARP, C. J., M.A., Vicar of Christ Church, Crouch End, N., 32 Crescent Road, N.

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SHAW, G. W. H., M.A., Rector of South Luffenham, South Luffenham Rectory, Stamford.

SHAW-STEWART, C. R., M.A., Rector of Sanderstead, Sanderstead Rectory, Croydon.

SHEA, J. B., B.A., Incumbent of Sellerna, Sellerna Rectory, Cleggan, Co. Galway. 1

SHEBBEARE, C. J., B.A., Rector of Swerford, Swerford Rectory, Enstone.

SHEGOG, R. W. A., Rector of Holm Patrick, Holm Patrick Rectory, Skerries, Co. Dublin.

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SHEPPARD, G., B.A., Rector, The Rectory, Berrima, N.S.W.

SHERRIFF, F. T., Hon. Chap. K.R.V., formerly Curate of Foxton, New Zealand.

SHIMIELD, W. H., Vicar of St. Feock, St. Feock Vicarage, Cornwall.

SHIRREN, J., M.A., Rector of St. Breocke, St. Breocke Rectory, Cornwall.

SHORTING, G. H. C., M.A., Vicar of Kimpton, Kimpton Vicarage, Welwyn, Herts.

SHORTT, C. H., M.A., Missionary, 4 Koinata Daimachi, Koishikawa, Tokyo, Japan.

SHUTTLEWORTH, E. S., M.A., Vicar of St. Paul's, Kingston Hill, S.W., St. Paul's Vicarage, Kingston Hill, S.W.

SIERS, W., Rector of Newtowngore and Corrawallen, The Rectory, Newtowngore, Co. Leitrim.

## A DECLARATION ON

SILVESTER, P. D'O., M.A., formerly Rector of St. Levan, Burford, The Minhaye, Penzance, Cornwall.

SIMCOX, F. E. T., Vicar of Porangahau, Napier, New Zealand.

SIMMONS, T. C., M.A., Vicar of Grainthorpe, Lincs., Grainthorpe, R.S.O., Lincolnshire.

SIMMS, W., M.A., Head Master of the Jamaica College, Jamaica College, Kingston, Jamaica.

SIMONDS, J., M.A., Rector of Aylesford, Auburn, Nova Scotia.

SIMPSON, A. E., M.A., 42 Wellington Road, Dublin.

SIMPSON, W. F., M.A., Rector of Caldbeck, Cumberland, Caldbeck Rectory, Wigton, Cumberland.

SINGH, S. N., C.M.S. Missionary, Badsha - hi - Mandi, Allahabad, India.

SITWELL, D. W., Vicar of Leamington Hastings, Leamington Hastings, Rugby.

SKEAT, W. W., Litt.D., 2 Salisbury Villas, Cambridge.

SKELTON, B. H., Principal, Mount Abu High School, Mount Abu, Rajputana.

SKINNER, J. S., B.A., Chaplain of St. Pancras Infirmary, N.W., 22 Bramshill Gardens, N.W.

SKRINE, J. H., Vicar of Itchen Stoke, formerly Fellow of Merton College, Oxford, Warden of Glenalmond, and Canon of St. Ninian's, Perth, Itchen Stoke Vicarage, Hants.

SLACK, A. A., M.A., Rector of Brampton Ash, Market Harborough, Brampton Ash Rectory, Market Harborough.

SLATER, B. B., B.A., Vicar of All Saints, North Peckham, All Saints Vicarage, North Peckham, S.E.

SLATER, E. T., M.A., Curate of Milford-on-Sea, Milford-on-Sea, Hants.

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SMITH, A. J., M.A., Head Master, King Edward's Grammar  
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SMITH, F., Chaplain of South Queensferry, The Parsonage,  
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SMITH, F. E., B.A., Curate of St. Mark's, S. Norwood,  
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SMITH, H., M.A., Curate of Grimley, Worcester, Grimley  
Vicarage, Worcester.

SMITH, H., M.A., Rector of Brauncewell with Anwick,  
Anwick Vicarage, Sleaford.

SMITH, J. F., Rector of St. Luke's, Glasgow, 100 N.  
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SMITH, J. H., M.A., formerly First Assistant Master of  
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SMITH, L. I., Vicar of Cathedral Christ Church, Ottawa,  
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SMITH, L., M.A., Archdeacon and Canon of Ripon.

SMITH, M. L., M.A., Vicar of St. Saviour's, Liverpool,  
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SMITH, W. P., M.A., formerly Chaplain and Assistant  
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SMITH, W. F., Chaplain of St. James's Chapel, Taymouth,  
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**SMYTH, B. B., B.A.**, Vicar of St. Margaret-at-Cliffe, The Vicarage, St. Margaret-at-Cliffe, Dover.

**SMYTH, H. M., M.A., B.Sc.**, Vicar of Holy Trinity, Kumara, Kumara, Westland, N.Z.

**SNELL, C. C., M.A.**, Curate of Newtown and Hants, Newbury, The Parsonage, Newtown, Newbury.

**SNEPP, E. H.**, Rector of Aston Sandford, Aston Sandford Rectory, Thame, Oxon.

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**SNOWDON, J., M.A.**, Vicar of Sunninghill, formerly Fellow of St. John's College, Cambridge, Sunninghill Vicarage, Berks.

**SOMMERRVILLE, W. J., B.A.**, Rector of St. George-the-Martyr, Southwark, S.E., 15 Paragon, S.E.

**SOUTHERN, J. W.**, Vicar of Charing Heath, The Vicarage, Charing Heath, Ashford, Kent.

**SOUTHEY, W. G., M.A.**, Vicar of Hollingbourne, The Vicarage, Hollingbourne, Kent.

**SPARLING, P. W., M.A.**, Rector of So. Runcton, Holme, and Wallington, Holme Rectory, Downham Market.

**SPENCER, E. P., M.A.**, Missionary, Gore Bay, Ontario, Canada.

**SPENCER, S.**, Curate of Masterton, N.Z., The Vicarage, Masterton, N.Z.

**SPILSBURY, J. H. G., B.A., Ph.D.**, Curate of St. Philip's, Bethnal Green, E., St. Philip's Vicarage, Bethnal Green, E.

**SPITTAL, J. R., M.A.**, Organising Sec. of the Bishop of Winchester's Fund, Winchester Lodge, Woking.

**SPROTT, T. H., M.A.**, Vicar of St. Paul's, Wellington, N.Z., St. Paul's Vicarage, Wellington, N.Z.

**SPURRIER, A., M.A.**, formerly Rector of High Bray, High Bray Rectory, South Molton.

SQUIBBS, W., L.R.C.P. & S., Missionary, Church Missionary Society, Mien-juh, Chungking, West China.

SQUIRE, A. H., B.A., Rector of Quenington, The Rectory, Quenington, Fairford, Glos.

SQUIRE, F. W., B.A., Rector of Holy Trinity, Ottawa East, Ottawa East, Canada.

STANLEY, A. E., B.A., Chaplain on His Majesty's Indian Ecclesiastical Establishment, The Parsonage, Co-cana, Madras Presidency, British India.

STANTON, W. H., Rector of Haselton with Yanworth, Haselton Rectory, R.S.O., Glos.

STAPLETON, F. G., B.A., Vicar of Seamer, Seamer Vicarage, R.S.O., Yorks.

STARFORTH, J. F., Vicar of Axmouth, Devon, Axmouth Vicarage, Devon.

STARKEY, A., Vicar of Ryton - on - Dunsmore, Ryton, Coventry.

STAVELEY, R., M.A., B.D., Prebendary of St. Michael and Canon of Christ Church Cathedral, Dublin, Killiney, Co. Dublin.

STEAD, S., M.A., formerly Archdeacon of Bombay, 27 Via Capponi, Florence, Italy.

STEBBING, C. F., B.A., Curate of All Saints, Peterboro, 42 Dogsthorpe Road, Peterboro.

STEBBING, W. E., B.A., Curate of St. Peter-le-Poer, Old Broad Street, E.C., 25 Pundle Villas, Streatham Park, S.W.

STEELE, H. D., Sombra, Lambton County, Ontario, Canada.

STEELE, J., Croft Lodge, Beckermont, *via* Carnforth.

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STENHOUSE, T., Ph.D., Vicar of Mickley, Mickley Vicarage, Stocksfield-on-Tyne, Northumberland.

STEPHENS, H., M.A., Vicar of Godley St. John, Godley Vicarage, Cheshire.

STEPHENS, W., B.A., Rector of Stockton, Stockton Rectory, Bungay.

STEPHENSON, F., M.A., Assistant Master of Cheltenham College, Southwood House, Cheltenham.

STEPHENSON, F. L., St. Martin's Rectory, Atlin, B.C.

STEPHENSON, H. M., M.A., Rector of Kegworth, formerly Fellow of Christ's College, Cambridge, Kegworth Rectory, Derby.

STEPHENSON, J. P., Vicar of Priors Lee, Priors Lee Vicarage, Wellington, Shropshire.

STEVENS, A. J., M.A., Fellow of St. John's College, Cambridge, St. John's College, Cambridge.

STEVENS, H. W. P., LL.D., Rector of East Hatley and Vicar of Tadlow, Cambs, Tadlow Vicarage, Royston, Herts.

STEVENS, L. G., B.D., Curate of St. Mark's, Reigate, Surrey.

STEVENS, T., M.A., Chaplain of the Sevenoaks Union Poorhouse, St. Aubyn's, Sevenoaks.

STEVENS, W. E. O., B.A., Chaplain of Royal Navy, H.M.S. *Bulwark*, Mediterranean.

STEVENSON, J., Vicar of Tilty, Dunmow, Tilty Vicarage, Dunmow.

STOCKHAM, A. J., Rector of Little Hereford, Tenbury.

STOKOE, C. G., M.A., Chaplain of Shillong, Assam, The Parsonage, Shillong, Assam.

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STRONG, A. C., Bathurst, Sierra Leone, W. Africa.

STUART, A. G., M.A., formerly Rector of Clondahorkey,  
Dio. Raphoe, Bogay, Londonderry.

STUART, E. J., Vicar of Metfield, Metfield Vicarage,  
Suffolk.

STUBBS, C. W., D.D., Dean of Ely, The Deanery, Ely.

STUBBS, D. H., Chaplain to the Troops, Singapore, Singa-  
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STURT, H., M.A., Vicar of Ashburnham and Rector of  
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SWANN, N. E. E., B.A., formerly Curate of St. Mary's, Ealing, Elm Cottage, Elm Street, Cobridge, Burslem, Staffs.

SWANZY, H., M.A., Rector of Castlemagner, Castlemagner Glebe, Cecilstown, Co. Cork.

SWEENEY, P., M.A., Rector of Ballinacourty and Rural Dean, The Rectory, Aunascaul, Co. Kerry, Ireland.

SWINDELL, F. G., Chaplain of Selangor, Federated Malay States, Kuala Lumpur, Selangor.

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SWINSTEAD, J. H., M.A., Vicar of Chalgrove, Chalgrove Vicarage, Wallingford.

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SYMONS, E. W. J., B.A., Vicar of Doddington, Doddington, Wellingborough.

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TAYLOR, A. D., B.A., Rector of Churchstanton, Church-  
stanton Rectory, Honiton.

TAYLOR, E. E., M.A., Vicar of Kandy, The Vicarage,  
Kandy, Ceylon.

TAYLOR, E. J., Vicar of West Pelton, West Pelton Vicar-  
age, Beamish, R.S.O., Durham.

TAYLOR, J. W., LL.D., Vicar of Errigal, Errigal Glebe,  
Emyvale.

TAYLOR, R. R., Rector of Karridale, Karridale, West  
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TAYLOR, S. B., M.A., Vicar of St. James's, Portsmouth,  
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TAYLOR, S. J., Tutor and Lecturer in Biblical Greek and  
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U.S.A.

TERRY, C. J., M.A., Curate and Warden of St. Saviour's  
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THACKERAY, F. St. J., M.A., Vicar of Mapledurham,  
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durham Vicarage, Reading.

THOMAS, C. R. G., Rector of Linstead, The Rectory, Lin-  
stead, Jamaica.

THOMAS, D. L., B.A., Vicar of Merthyr Cynog, Merthyr  
Cynog Vicarage, Brecon.

THOMAS, E. F. H., B.A., House of the Sacred Mission,  
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Vicarage, Wood Green, N.

THOMAS, J., B.A., Curate of Linkinhorne, Downgate, Pen-  
silva, Liskeard.

THOMAS, L. J., M.A., B.D., Rector of Swilland, Swilland  
Rectory, Ipswich.

THOMAS, M., Tamil Professor, Moka, Mauritius.

THOMAS, O., Missionary, Mission House, Lokoja, Nigeria.

THOMAS, R. E., M.A., Vicar of Bolam, Bolam Vicarage,  
Morpeth.

THOMAS, S., B.A., Vicar of Rushton, Rushton, Maccles-  
field.

THOMAS, T. W. E., M.A., Vicar of West Farleigh, West  
Farleigh Vicarage, Maidstone.

THOMAS, W. B., B.A., Rector of Herbrandston, Her-  
brandston Rectory, Milford Haven.

THOMAS, W. C., Rector of Northborne, Northborne,  
Eastry, S.O.

THOMAS, W. S., M.A., Curate of Great Marlow, Ellerslie,  
Great Marlow, Bucks.

THOMPSON, A. S., B.D., Vicar of Little Marlow, Bucks,  
The Vicarage, Little Marlow, Bucks.

THOMPSON, F. Symes, M.A., Curate of Ellesborough, Bucks,  
Ellesborough, Tring.

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THOMPSON, G. A., M.A., LL.D., Head Master of Horsham  
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THOMPSON, H. P., M.A., Vicar of Kippington, Kippington  
Vicarage, Sevenoaks.

THOMPSON, R. W., M.A., formerly Vicar of Burton Joyce,  
Notts, Norwood, Clifton Road, Rugby.

THOMPSON, S. L., B.A., Principal, Dublin University  
Mission College, Hazaribagh, Bengal, India.

THOMPSON, W., D.D., Rector, Canon, and Chancellor of  
the Collegiate Church of St. Saviour's, Southwark.

THOMSON, M. A., M.A., Rector of Thistleton, Thistleton  
Rectory, Oakham.

THORBURN, T. J., M.A., LL.D., The Bungalow, St. Helen's  
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THORNLEY, A., M.A., formerly Vicar of South Leverton,  
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THOROLD, E. H., B.A., Curate of St. Mary-le-Park,  
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TIBBITS, N., B.A., Vicar of Stoke Gifford, Bristol, Stoke  
Gifford, Bristol.

TICKELL, H. E., B.A., Vicar of Dunsford, Devon, Duns-  
ford Vicarage, Exeter.

TILLEY, H. T., Vicar of Claverdon, Claverdon, Warwick.

## A DECLARATION ON

TINLING, E. D., Curate in Charge of Franklin Town, Kingston, P.O., Jamaica, W.I.

TISDALL, C. A., M.A., Vicar of Rotorua, St. Luke's Vicarage, Rotorua, N.Z.

TITHERINGTON, A. F., M.A., Head Master of Brighton College, Brighton College.

TODD, H., B.A., Incumbent of Camlough, Rectory, Bessbrook, Co. Armagh.

TODD, R. J. U., M.A., Curate of Woolverstone, The Parsonage, Woolverstone, Ipswich.

TOLLEMACHE, A. E., B.A., formerly Vicar of Weston, Crewe, Nantwich, Cheshire.

TOLLINTON, R. B., B.D., Rector of St. George's, Bloomsbury, W.C., 19 Woburn Square, W.C.

TOLLIT, A. H., M.A., Curate of Bradford Parish Church, Bradford, Yorks.

TOMES, B. E., B.A., Curate of Macroom, Inchigeelagh, Co. Cork.

TOMKINS, J. P. O., B.A., formerly Vicar of Wistow and Kilby, Leicester, 38 Granada Road, Southsea.

TOMLIN, A. G., Vicar of Kingston, Taunton, Kingston, Taunton, Somerset.

TONGE, A. W., M.A., Chaplain of the King's School, Parramatta, Macquarie Street, Parramatta, N.S.W.

TONGE, G. E. M., M.A., Domestic Chaplain to the Bishop of Nagpur, The Bishop's House, Jubbalpore, India.

TONGUE, J., Rector of Mundford, Norfolk, Mundford Rectory, R.S.O., Norfolk.

TOOGOOD, C., B.A., Curate of Barcombe, Lewes, Sussex.

TOVANI, W. T., Curate of Holy Trinity, Runcorn, Runcorn, Cheshire.

TOVEY, D. C., M.A., formerly Chaplain of Trinity College, Cambridge, and Assistant Master at Eton College, Worplesdon Rectory, Guildford.

TOVEY, S. S., Rector of St. John's, Bishopthorpe, Sydney, N.S.W.

TOYNE, F. E., Vicar of St. Michael and All Angels, Bournemouth.

TREGLOWN, J. S., B.A., Rector of Hackford and Vicar of Deopham, Deopham Vicarage, Wymondham, Norfolk.

TREMLETT, F. W., D.D., D.C.L., Vicar of St. Peter's, Belsize Park, N.W., The Parsonage, Belsize Park, N.W.

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TRISTRAM, C., B.A., Curate of Badshot Lea, Badshot Lea, Farnham.

TRISTRAM, J. F., M.A., B.Sc., Schoolmaster, 160 Cecil Street, Manchester.

TROLLOPE, C. H. B., M.A., Curate of Holmfirth, Midlothian Cottage, Holmfirth, Yorks.

TRUEMAN, H. J., M.A., Vicar of St. Mark's, Salisbury, St. Mark's Vicarage, Salisbury.

TRUMPER, J. F. W., B.A., Rector of Bryngwyn, Bryngwyn Rectory, Raglan, Mon.

TRYON, A. W., M.A., Vicar of Middle Rasen, Middle Rasen Vicarage, Market Rasen.

TUCKWELL, W., Rector of Waltham, Grimsby, formerly Fellow of New College, Oxford, Rectory, Waltham.

TURNBULL, G. T., Vicar of St. Peter's, Droitwich, St. Peter's Vicarage, Droitwich.

TURNBULL, T. M., B.A., Vicar of New Mill, New Mill Vicarage, Huddersfield.



## A DECLARATION ON

TURNER, H. W., M.A., Rector of Sutton, The Rectory, Sutton, Surrey.

TWENTYMAN, J., M.A., Rector of Ingoldsby, formerly Fellow of Christ's College, Cambridge, Ingoldsby Rectory, Grantham.

TWISDEN, J. F., M.A., formerly Perpetual Curate of Minley, Hants, Bradbourne, Larkfield, Maidstone.

TWITCHELL-MATTHEWS, R., B.A., Vicar of Wakatipu, N.Z., The Vicarage, Queenstown, Otago, N.Z.

TYE, W., Curate of St. Edmund's, Falinge, St. Edmund Street, W. Rochdale.

TYERS, A. H., B.A., Lower Ships Harbour, Halifax Co., N.S.

TYNDALE-BISCOE, C. E., M.A., Missionary, Shrinagar, Kashmir.

TYSON, H., M.A., Vicar of All Saints, Cheadle-Hulme, The Vicarage, Cheadle-Hulme, Stockport.

UDNY, S., M.A., Vicar of West Tisted, West Tisted Vicarage, Alresford.

UNSWORTH, R., M.A., Vicar of Wooburn, Wooburn Vicarage, Bucks.

USHER, R., M.A., Rector of West Knoyle, West Knoyle, Bath.

USHIJIMA, S., Nagasaki, Japan.

VALPY, J. C. W., Rector of Staple, Staple, Dover.

VAN-DEN-BERGH, A. W., Rector of Nympsfield, Nympsfield, Stonehouse, Glos.

VARDON, S. A., M.A., Vicar of All Saints, Langton Green, Kent.

VATCHER, J. S. A., M.A., Vicar of St. Philip's, Stepney, E., St. Philip's Vicarage, Stepney, E.

VAUGHAN, H., M.A., Prebendary of Wells, Rector of Wraxall, and Rural Dean, Wraxall Rectory, Bristol.

VAUGHAN, T. W., B.A., Vicar of Rhuddlan, Rhuddlan Vicarage, R.S.O.

VECQUERAY, G. C., M.A., Vicar of St. Agatha's, Birmingham, St. Agatha's Vicarage, Birmingham.

VERNON, C. J., M.A., Rector of Wanstrow, Wanstrow, Shepton Mallett, Somerset.

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VERSCHOYLE, J. S., M.A., Rector of Huish Champflower, Huish Champflower, Wiveliscombe.

VIBERT, A. J., The Mission House, Mutton Bay, Labrador, Canada.

VIRASINGHE, A. R., Incumbent of St. James's Church, St. James's Parsonage, Chilaw, Colombo, Ceylon.

VON IFFLAND, A. A., M.A., Canon of the Cathedral of the Holy Trinity, Quebec, Bergerville, Quebec, Canada.

VOULES, S. C., M.A., Rector of Heysham, Heysham Rectory, Morecambe.

VROOM, F. W., D.D., Canon of St. Luke's Cathedral, Halifax, N.S., King's College, Windsor, N.S.

VYVYAN, H., M.A., Rector of Grade and Ruan Minor, St. Ruan Rectory, Ruan Minor, R.S.O., Cornwall.

VYVYAN, T. G., M.A., formerly Fellow of Gonville and Caius College, Cambridge, Richmond, Natal, South Africa.

WADE, G. W., D.D., Senior Tutor of St. David's College, Lampeter, Cardiganshire.

WADE, J. H., M.A., Vicar of Coleford, Somerset, Coleford Vicarage, Bath.

WAGG, J., B.A., Vicar of St. James's, The Vicarage, Mortlake, Victoria, Australia.

WAINWRIGHT, F., M.A., Vicar of St. John's, Altrincham, St. John's Vicarage, Altrincham.

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WALKER, S. R. M., B.A., formerly Vicar of Seathwaite, Lancs., Casatrio, Chelston, Torquay.

WALKER, T., M.A., Hon. Fellow of St. Augustine's College, Canterbury, Vicar of Hougham, Hougham Vicarage, Dover.

WALKER, T. A., Litt.D., LL.D., M.A., Fellow of Peterhouse, Cambridge, Ardencaple Lodge, Cambridge.

WALKER, W. A. H., Incumbent of Parochial District of Collarendabri, Collarendabri, N.S.W.

WALKER, W. R., M.A., Chaplain of Nunhead Cemetery, Nunhead Cemetery, London, S.E.

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WALLEY, S. C., M.A., Vicar of Warmfield, Warmfield Vicarage, Wakefield.

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WALTERS, C. B., M.A., Vicar of Shalford, Shalford Vicarage, Guildford.

WALTERS, T., M.A., Vicar of Boyton, Launceston, Boyton Vicarage, Launceston, Cornwall.

WAMBEY, C. C., M.A., Public Preacher in the Diocese of Salisbury, Doriston, Surrey Road, Bournemouth.

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WARD, G. A., M.A., Curate of Hadfield, Hadfield, Manchester.

WARD, H., B.A., Vicar of Appleton-le-Street with Amotherby, Amotherby Vicarage, Malton, Yorks.

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WARREN, G., B.A., Incumbent, Lakefield, Ontario, Canada.

WARREN, R. B. S., M.A., Curate of Wraxall, Rock Farm, Wraxall, Nailsea, Somerset.

WARREN, S. P., B.A., Curate of Longsdon, The Vicarage, Longsdon, Stoke-on-Trent.

WATERFIELD, J., B.A., Curate of Warsop, Warsop, Mansfield.

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WATSON, A. A. E., B.A., Incumbent of Maguiresbridge, The Parsonage, Maguiresbridge, Co. Fermanagh.

WATSON, A. H., Rector of Nacton - cum - Levington, Suffolk, Nacton Rectory, Ipswich.

WATSON, A. M., M.A., Curate of Haslemere, Haslemere, Surrey.

WATSON, C., M.A., B.D., Archdeacon of Dromore and Rector of Newcastle, Rectory, Newcastle, Co. Down.

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WAY, J. H., M.A., Vicar of Henbury and Hon. Canon of Bristol, Henbury Vicarage, Bristol.

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WEBB, F., Rector of Holy Trinity, Adelaide.

WEBB, G. H., M.A., Curate of Holy Trinity, Sloane Street, S.W.

WEBB, J. C., Incumbent of Livesey, St. Andrew's Parsonage, Livesey, Blackburn.

WEBSTER, W., M.A., Sare, Basses Pyrénées, France.

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WELLS, E., M.A., Rector of West Dean and East Grinstead, West Dean Rectory, Salisbury.

WERE, C. N., B.A., Curate of Bramshott, Liphook, Hants.

WESLEY, C., Rector of Grosmont, Grosmont, Hereford.

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WEST, A., M.A., formerly Vicar of Allestree, The Old Vicarage, Roehampton, S.W.

WEST, G. A., Vicar of St. Thomas's, Sunderland, St. Thomas's Vicarage, Sunderland.

WESTCOTT, G. H., M.A., S.P.G. Mission, Cawnpore.

WESTLEY, A. H., The Vicarage, St. Paul's Loch, South Gippsland, Australia.

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WHALEY, J. B., Curate of West Witton, The Hollies, West Witton, Leyburn, R.S.O., Yorks.

WHEELER, A. C., B.A., Private School Master, Malvern House, Littlehampton, Sussex.

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WHINCUP, D. W., M.A., Vicar of New Southgate, The Vicarage, New Southgate.

WHINFIELD, W. G., M.A., Curate of Bromsgrove, 119 High Street, Bromsgrove.

WHISTON, R. W., M.A., Rector of Orwell, Orwell Rectory, Royston.

WHITEHEAD, J. H., M.A., Curate of Forbes, Forbes, Western Line, N.S.W., Australia.

WHITEHURST, J. B. H., B.A., Rector of Farnborough, Farnborough Rectory, Wantage.

WHITESIDE, J., M.A., Vicar of Helsington, Vicarage, Kendal.

WHITLEY, E. H., S.P.G. Mission, Ranchi, Bengal.

WHITTAKER, H., M.B., M.C.E., Chaplain of Banstead Asylum, Chaplain's House, Banstead Downs, Sutton.

WHITTON, M. M., Vicar of Christ Church, Essendon, Melbourne, Christ Church, Essendon, Melbourne.

WHITTUCK, C. A., M.A., Vicar of St. Mary the Virgin, Oxford, formerly Fellow of Brasenose College, Oxford.

WHYLEY, F., M.A., formerly Vicar of Alton, Hants, 4 Evelyn Gardens, London, S.W.

WILD, H. L., M.A., formerly Vice-Principal and Chaplain of St. Edmund's Hall, Oxford, Vicar of Carrington, Vicarage, Carrington.

WILKINS, H. J., M.A., Vicar of Westbury on Trym with Redland, Westbury on Trym-cum-Redland Vicarage, Redland Green, Bristol.

WILKINS, N. G., M.A., Rector of Stourmouth, Stourmouth Rectory, Dover.

WILKINSON, H. R., B.A., Vicar of Stoke-by-Nayland, Stoke Vicarage, Colchester.

WILKINSON, J. H., M.A., Rector of Melcombe Bingham,  
Dorset, Melcombe Bingham Rectory, Dorchester,  
Dorset.

WILKINSON, J. R., M.A., Rector of Winford, Bristol,  
Rectory, Winford.

WILKINSON, W. G., M.A., formerly Fellow of Worcester  
College, Oxford, Deep Dene, Aldeburgh, Suffolk.

WILKINSON, W. D. F., Rector of Dromara with Garvaghy,  
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## ANONYMOUS EXTRACTS FROM PRIVATE CORRESPONDENCE<sup>1</sup>

CHOSEN BY TWO MEMBERS OF THE COMMITTEE

“I FEEL that there has been a little too much tendency to draw tight as authoritative what I may call popular or ‘secular’ interpretations of formulæ, to treat them as definitions rather than as descriptions. The interpretation of these, it seems to me, all history of thought in the past teaches must be left to the conscience and honour of each man. Conduct we can regulate, but not opinion, which becomes dogma when stated authoritatively; and faith, when it has to do with religion, is apprehended by reason as well as intelligence, and is vouched for by heart- and life-experience.”

“When I received the copy of the Declaration, it seemed to me so obvious and self-evident in its statements that I felt bound in honour to sign it, in view of the attacks and insinuations which are being made. The Declaration means to me:—

1. That the New Testament writings present many serious problems.

<sup>1</sup> Only the writers of these extracts are responsible for the contained opinions.



2. That these problems must be honestly faced, and not shirked.
3. That no man should be debarred from the ministry of the Catholic Church, whom the Master would not have forbidden to cast out demons in His name.
4. That historical events must be investigated by historical methods, and that faith is primarily a matter of spiritual experience.
5. That the Church is a Divine, not a human, institution, and that God will see that it fulfils the purpose He has in view."

A Layman writes :—

"I am thankful that many of the clergy can declare their faith in the vital truths of Christianity to be so firm and sure that they can dread no search after knowledge."

"I must most cordially congratulate you on the response the circular has evoked. It will have done good work for the life of the Church and the cause of honesty and truth."

"As I observe, from the attacks made on the signatories of the Declaration, that not to sign it is coming to be regarded as equivalent to subscription to a narrow obscurantism, I have felt that the only course for one who is in agreement with its terms is to append his name."

“Whatever may be the results of sound and honest criticism, above all things I hold that Almighty God is a ‘God of Truth,’ and our duty to Him is always to find out ‘the Truth’ as far as we can.”

“I wish to express my feeling of entire sympathy with the Declaration, and my sense of the extreme importance of some steps being taken to arrive at some common standing-ground for the numerous clergy who, like myself, desire to keep in touch with new light while remaining firmly convinced of the stability of the cardinal doctrines of the Church.”

“I should like to say that I regard such a Declaration as of vital importance at the present time.”

“I sign the enclosed with pleasure, and shall be glad to advocate the principles contained in any further way that may be deemed expedient.”

“I am firmly conscious that Truth can never suffer from the strictest investigation, and I have implicit faith in the guidance and the educational work of the Holy Spirit of God.”

“I have signed the enclosed with the greatest pleasure, and shall be delighted to hear of the greatest possible measure of success in your efforts to advance so pressing and urgent a cause.”

“I believe that some such statement of our case is needed. I am confident that it would meet with a favourable reception from the vast majority of the clergy of the Church of Ireland.”

“Let us face facts and have the truth, whatever be the consequence.”

“Permit me to express my pleasure at the action you are taking, which I know to be most necessary. It is, I think, essential that it come under the eyes of the laity, and that means the fullest publicity.”

“As a deeply convinced believer in the mission of the Church to our age, I think it is of the utmost importance that Truth, from whatever quarter it comes, should be welcomed for the sake of the souls committed to her care.”

“In signing the Declaration with the fullest sympathy, I can only regret that such an opportunity did not come to me thirty years ago. I sincerely trust that those who engage in the investigation will have the courage of their convictions, and not be deterred by any outcry from good but short-sighted persons. Truth above all things.”

“I understand that you wish to enforce, on the one hand, the necessity of applying every critical and historical test that is applied to other works

to the Bible, and, on the other hand, to impress on all the fact that the true witness to the truth of the Resurrection must come from within and not from without."

"I trust that this may be the beginning of a movement that may do much to recommend the Church of England to the sympathies and goodwill of the intelligence of the country. I have for long thought that such a movement is essential for the Church's efficiency."

"I hope the Declaration will set men thinking in general, and especially as to what makes a man a follower of Jesus, and by that test a member of His Church. The *dogmatic* test is bequeathed to us by the *intellectuality* of Greek philosophy. Modern philosophy is voluntarist. The primacy belongs to practical, not theoretic, Reason (Kant). So it is no longer a question as to whether this or that dogma is to remain over, but whether *any* dogma—*qua* dogma—is to remain a test of membership. It is no longer a question of plus and minus—of quantity—as it was at the Reformation, but of a new standpoint, in which *all* the old questions, as once formulated, become irrelevant. We want an intellectual presentment of a completely new quality. And, till then, we need patience, toleration, liberty, and courage. The change we are going through is momentous, because more thorough than at the

Reformation, and no doubt full of dangers and pitfalls ; but, 'O passi graviora, dabit deus his quoque finem !'

"The following would be a very powerful eye-opener if it were possible to collect, say, 150 names of men who have left the Church and Orders in consequence of unintelligent management : 'As one who has sacrificed income and home for what I believe to be true, by quietly leaving the Church, I wish to say that to the hundreds of names being sent in to the Committee should justly be added—were it possible—that other number of clergymen, like myself, who have become laymen rather than go on uttering what to them was nonsense.'"

"This Declaration is indeed the sign of something new, something of a reform. It is only right that matters of belief about which difficulty exists should be treated as such, and that 'orthodox' people who have never faced, or never realised, any difficulty as to certain dogmas should not forbid inquiry into them, or speak of such inquirers as 'heretics' or 'unconverted people.' It is time that we, as a Church, should be allowed to search for Truth, because all Truth is God's Truth, whether it accord with our customary idea of the meaning of New Testament teaching or not."

THE  
ALLIED AMERICAN DECLARATION

[*Note*.—The American Declaration will, among the Anglican declarers, beget joy and gratitude. It, together with the “inviting Letter” which is its preface, is being sent (January—February 1906) to every clergyman in America and to the American press. The present Editor, though to do this he has no commission, ventures, in the name of his 1724 co-signatories, to thank the authors named below of the American movement for their high benevolence toward their Anglican comrades, and for their generous estimate and adoption of the Anglican Declaration.]

EPIPHANY, 1906.

DEAR SIR,

WE, the undersigned, clergymen and laymen of the Protestant Episcopal Church in the United States of America, beg to commend to the attention of our fellow-Churchmen the letter printed below. This letter was circulated in May 1905 in England, and was signed by seventeen hundred clergymen of the Church of England. We feel

that Churchmen in America may well mark attentively so carefully prepared an expression of opinion by our brother Churchmen abroad upon religious problems whose import is felt not more keenly in England than here. The letter is given below exactly as it was published in England. This is believed to be the better course. American Churchmen will make the corrections and reservations that need making, in such phrases, for example, as "general assent on the part of their rulers," and "authoritative encouragement," or other expressions inapplicable to American conditions.

In its main drift, however, it is not only applicable to us, but, as we believe, is a wise and statesmanlike utterance, and its aim and purpose we endorse.

---

WE, the undersigned clergymen of the Church of England, observing (*a*) on the one hand the present unsettled condition of religious opinion, which, while due in the main to the general trend of modern thought, specially connects itself for the clergy with the critical study of the New Testament, and (*b*) on the other hand a counter-tendency to treat the full discussion of any questions arising from such study as inadmissible for our Church, and so to commit us as a body to non-critical views of the New Testament Scriptures, desire to record:—

1. Our sense of the grave and manifold religious

issues involved in the present critical discussions, and of the urgent need for English Churchmen to combine an earnest faith in the Holy Spirit who guides into all truth, with as earnest an effort to contribute to a solution of these problems :

2. Our desire that, as many of the clergy have already, with advantage to Christian faith and with a general assent on the part of their rulers, welcomed important results of a patient, reverent, and progressive criticism of the *Old* Testament, so the Clergy, as Christian teachers, may now receive authoritative encouragement to face the critical problems of the *New* Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ :

3. Our fear lest the door of ordination should be closed to men who patiently and reverently apply historical methods to the gospel records, and so an increasing number of men both spiritually and intellectually qualified should be lost to the high office of the ministry :

4. Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research,—although many of us, until such final decision takes shape, may cling devotedly to the traditional details in question :

5. Our confidence that the faith of the Church

in the years to come, whatever historical revisions may await us, will stand, without risk and without discontinuity, upon the spiritual foundations to which Christian experience and the Creed of the Church alike bear testimony.

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